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REV. I. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

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THE RAINBOW.

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"Oft as the Rainbow's glittering span,
Shall sparkle on the stormy sky;
My gracious covenant made with man,
I do confirm—he shall not die!"

Thy word of promise, Lord, we hear,
When o'er our head the tempest breaks,
It falls like music on the ear,—
But oh, a nobler hope it wakes!

For thou unto thy Church hast given,
Promise of mercies dearer still;
And wilt thou set thy bow in heaven,
Yet fail those mercies to fulfil?

No! Thou wilt make each promise good,
To us and to our infant race;
And never shall temptation's flood
O'erwhelm the soul that seeks thy face.

[Philadelphia Mothers' Journal.]

The New York Legislature and the Maine Law.

Had any sanguine advocate of the Maine Law ventured a prediction twelve months ago that a Prohibitory Liquor Bill could, by any combination of parties, secure the sanction of large majorities in both Houses of the Legislature of New York, no second person would have been found utopian enough to have endorsed the prophesy. The London Times and the New York Herald would have pronounced, in sonorous sentences, such a statement, as not only "chimerical" in idea, but as involving an American "impossibility!" But this impossibility has become reality—a broad historic fact. By votes of 21 to 11 in the Senate House, and of 78 to 42 in the House of Representatives, a stringent Prohibitory Liquor Law has been triumphantly carried! So rapid, decided, and conclusive an expression of the extent and power of public opinion on this question was scarcely to be hoped for by the friends of the law, at least on this side of the Atlantic; and there is no doubt that the opponents of the measure are even more surprised at the result.

This bold legislative action in the Empire State of the Union cannot but operate with mighty effect through all that vast Republic, and especially on the northern, middle, and western States. Let but this measure be sustained and consolidated into a practical enactment, and there can be little doubt but that in a very few years the manufacture and sale of intoxicating liquors will be pronounced and treated as a social offence, of the gravest and vilest character, from Maine to Texas, and from Michigan to Florida. If from no other or higher motive, those States which have not prohibited the liquor traffic will soon be compelled to do so in mere self-defence, and as a means of preserving their relative position in importance, power, and dignity.

It must be obvious that one effect of a prohibitory liquor law, enforced in one or more of the States, will be to drive a mass of the most vicious, improvident, and reckless population into the neighbouring States, where the means and facilities of debauchment are still provided and held out under the sanction of law. Now the result of this will be, that whilst the prohibitory States will gain by losing the scum and dregs of their population, from whence are spawned such shoals of paupers, lunatics, and criminals—thereby relieving the springs of industry, enterprise, and virtue from the paralyzing weight of a fearful social incubus, in the very same ratio, if not in an accelerated degree, the license States will accumulate burdens and woes of the most fearful character. In this view of the case it becomes a moral certainty that the prohibitory principle, unless abandoned by every State, must eventually spread and dominate throughout the entire Union. The two systems, LAW

and LICENSE, cannot dwell in amity side by side. They are antagonistic and mutually destructive, and when brought into proximity must conflict with each other until one or the other is annihilated. Can there be any doubt which principle shall finally reign? None but an atheistic misanthrope can hesitate to say. If the foundations of the universe are laid in truth and equity—if order and righteousness are Heaven's primal laws—if progress towards perfection is the characteristic mark of humanity, and earth is ever to become a fit habitation for intelligent, reasonable, peaceful, and happy families and communities, the traffic in intoxicating beverages must be sternly prohibited by all the force and majesty of a law supported and sanctioned by an enlightened, patriotic, and inflexible public sentiment. To manufacture and sell for indiscriminate use, any intoxicating agent must be treated as a crime against society, against humanity, and against God. This is the issue to which the advocates of a Maine Liquor Law in America are driving the question. The Legislatures of Maine, Massachusetts, Vermont, Michigan, and other States, have pronounced their deliberate verdict to this effect, and a number of other States are summing up to the same great conclusion.

New York has now rendered, through her representatives, an unmistakable and emphatic decision. This decision, however, it seems is not to be accepted by the enemy as final and conclusive. The governor has determined to do what no other governor under similar circumstances on the same question has heretofore dared or chosen to do. He has put his official veto on the bill. This, however, in no way daunts its friends, though it has given its enemies the occasion of uttering a yell of temporary and savage delight. Six hundred Germans, "anti-temperance and Sunday humbugs," as they call themselves, have had a torchlight procession in New York to celebrate with beer and swagger the champions of their rights and immunities. So be it. The friends of law, order, and rational liberty will know their duty at the next election, and the ballot-box will show that they are determined to do it. Their motto is "Excelsior!" and we are persuaded that the future will not prove them recreant to the past. They elected Maine Law representatives last year, and they will not fail to do so again. A majority of from 60 to 100 thousand of the people it is believed can be polled in favour of the law throughout the state. What governor will be reckless enough to veto such a popular decision?—*London Atlas.*

The Way to Settle Church Difficulties.

REV. CHARLES E. BROWN writes to the Baptist Register, in which he describes a method which has been tried in Norway, N. Y., and found effectual in "settling church difficulties." The preaching of the pastor for some time "was aimed at the heart and intended to stir up the better feelings of the soul, and with some apparent good results." After the lapse of several months it was proposed in a covenant meeting, that public and private difficulties should be dismissed from the mind, to be followed by humiliation, prayer and the observance again of Christ's dying love. The next Sabbath, writes Mr. B., "the long neglected communion set was brought out, the dust wiped off, and the emblems of the Saviour's broken body and shed blood were once more before us, and those memorable words of Christ, spoken at the institution of the ordinance, under such peculiarly interesting and solemn circumstances, just before His dreadful sufferings commenced, were brought to mind—"This do in remembrance of me." A goodly number of the members took their places; several who did not at the time accede to the proposition. That same Sabbath evening at our prayer meeting, the

Spirit of God was evidently present, and before the next covenant meeting we were in the midst of a precious revival, with weeping souls saying, pray for us.

"This was wondrous grace indeed,
Grace vouchsafed in time of need."

Our own hearts were melted and deeply humbled in view of the matchless mercy and kindness of our God. The returning prodigal had but just taken the first step towards home, when he felt the warm embraces of his compassionate, forgiving Father.

At our third communion season, (observed monthly,) the right hand of fellowship, was extended to ten happy converts, who had just risen from the liquid grave where they had been buried in the likeness of the Saviour's death.

The work has been very gradual, and remarkably still, and the conversions clear, strong and joyful. The blessed Jesus tarries, knocking at the door of other hearts, saying—"If any man hear my voice, and open the door, I will come unto him, and sup with him, and he with me." And we hope many more will respond to His gracious calls.

Mr. Brown closes his letter with the following very just remarks:

"The main object in preparing this statement for publication, is the influence it may possibly have upon other churches, in a condition similar to that of Norway—torn and distracted. Though I cannot presume to counsel because aged, great, or very good, allow me to say to such—Dear brethren, you probably have held meeting after meeting, early and late, to talk over and settle your difficulties; but fierce contentions have ensued; embarrassments have multiplied, rather than diminished; your difficulties have been constantly widening and becoming more complicated—the disease is getting worse under your treatment—you have called councils of good brethren, but in spite of their best wishes and efforts, they have left you deeper in the mire, by doing nothing at all, and thereby casting a cloud of despair over your condition or, by flushing one party with victory, and mortifying the other with defeat.

They could not fill your hearts with the Spirit of Christ, and that was the very thing, and all that was wanting to settle your difficulties. You have tried discipline, but every attempt has been but the renewal of hostilities. If you progress as you have done, utter ruin is inevitable. You must see it. But you ask what shall we do? shall we give up all discipline? O no; but change the subject and mode of discipline. Let each leave his brother, and commence a vigorous, persevering, and unsparing discipline of his own heart—commence with it alone—let conscience come in after a little, as an accuser, and if it will not relent, take it to Jesus, to the suffering Saviour in the garden, to the bleeding, dying Jesus upon the cross. Hear Him—

"I am thy Redeemer—for thee I must die;
The cup is most bitter, but cannot pass by;
Thy sins, which are many, are laid upon me,
And all this sore anguish I suffer for thee."

Hold your heart steadily to the work, and if it will not relent, let it be unto thee as a heathen heart, that has never been renewed by the grace of God.

Let each brother and sister go through with this disciplinary process, until the fallow ground of the heart is thoroughly broke up, every root of bitterness, every unkind and unforgiving feeling is banished, and the mellowing and sweetly subduing influence of the Spirit of Christ pervades the entire soul. Give ample opportunity for the influence of this mode of discipline, to produce its happy fruits in the church, and then if there are cases left which the good of the cause of Christ and the glory of God, require to be disciplined, you are prepared to attend to them with a prospect of good results.

But God's plan, which is always the best, should be followed. 1. "Cease to do evil." 2. "Learn to do well."

Cease those meetings to settle difficulties, but which invariably end in strife and contention. Cease those party groups, to talk over the wrongs of brethren, and thus inflame each other's passions. Cease the use of all words and actions in private and in public, that are calculated to keep up the irritation. "Study the things that make for peace." "And the God of peace shall bruise Satan under your feet shortly."

The British Possessions in India.

Our territory is equal to all continental Europe, Russia excepted. Peshawar is as far North of Tanjore as Stockholm is of Naples; Chittagong as far East of Kurrachee as Athens is of Paris. Germany, Italy, France, Spain, Holland, Belgium, Denmark and Sweden, unitedly, do not equal our territory or our population. The report of the grand trigonometrical survey, which has lately been printed for parliament, gives the total—area in square miles, 1,368,113; population, 151,144,902. And a corrected copy, with which we have been favored, adds seven millions and a half to this population, most of which is in our own territories, but part in the native states, making the total 158,744,902.—But the fact is, that even from our territories many of the returns are no better than guesses, and from the native states few are to be relied upon.

It has, however, generally proved that accurate returns give a higher population than previous estimates; and after considerable attention to the subject for years, we should not be surprised to find the official statement gradually coming up from its present advanced figure, to nearly two hundred millions.

The splendid empire is distributed into four governments or presidencies—Bengal, Madras, Bombay, and Agra. The first is the seat of the Governor General, and the supreme council; the next two have each a Governor and council; and Agra is administered by a Lieutenant Governor without a council. The army is—Queen's troops, 29,480; Company's European troops, 19,928; Company's native troops, 240,121; total, 289,529; native contingents commanded by British officers, and available under treaties, 32,000; total at the disposal of the Governor-General, 321,529.—This is a great army, yet its proportion to the extent of the empire presents a forcible comment on the nature of the British rule. Compare it with the proportion which the armies of the Continent bear to the population of the respective countries, and you might imagine that they were holding conquered nations, and we governing our hereditary soil. Forty-nine thousand of the whole are Englishmen!—a less number than is generally found necessary to garrison the one city of Paris.—Even the native rajahs, with a population of 55,000,000, have 400,000 soldiers; while we, with double the population, have 110,000 less, though they are guaranteed against external war, and we have to take all risks.—Then our 240,000 native troops are a strength or a weakness, just as our authority is popular or the reverse. Were their attachment lost, how formidable would they be, taught in our mode of war, and five times as numerous as the English soldiers. Were they and the troops of the rajahs united against us, it would be 50,000 against 640,000.

You may travel through India for days together without coming on a military station. You may pass through kingdoms, with three millions or more inhabitants, containing only one post of European troops. You may find great cities without a soldier; the remains of vast fortifications, near which not a uniform is visible. Facts such as these, when contrasted with the constant display of military